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भाग 1 मौलिक सिद्धांतों के लिये
मानकीकृत शब्दावली

Glossary of *Ayurvedic* Terminology

**Part 1 Standardized Terminology for
Fundamental Principles**

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भारतीय मानक ब्यूरो
BUREAU OF INDIAN STANDARDS
मानक भवन, 9 बहादुरशाह ज़फर मार्ग, नई दिल्ली – 110002
MANAK BHAVAN, 9 BAHADUR SHAH ZAFAR MARG
NEW DELHI-110002
www.bis.gov.in www.standardsbis.in

FOREWORD

This Indian Standard (Part 1) was adopted by Bureau of Indian Standards, after the draft finalized by the AYUSH Sectional Committee had been approved by the Food and Agriculture Division Council.

There is a worldwide resurgence of interest in holistic systems of health care, particularly with respect to the prevention and management of lifestyle-related disorders, chronic, non-communicable and systemic diseases. It is increasingly understood that no single health care system can provide satisfactory answers to all the health needs of modern society. Evidently there is a need for a new inclusive and integrated health care regime that should guide health policies and programmes in future.

This Indian Standard is published in four parts. The other parts in the series are:

Part 2 Standardized terminology for diagnosis and etiological factors

Part 3 Standardized terminology for foods and beverages

Part 4 Standardized terminology for medicinal preparations

Ayurveda is a comprehensive scientific system of medicine evolved in India. Initially it was developed through ancient wisdom, clinical experiences and experimentation in scientific manner. At present, *Ayurveda* is growing in the paradigm of contemporary scientific, technological and medical parameters. Good health is a basic prerequisite to acquire materialistic, social and spiritual upliftment of individual. *Ayurveda* lays great emphasis on preservation and promotion of health and prevention of disease. This is achieved through lifestyle management complimented with other interventions including drugs and specialized procedures.

The earliest concepts of *Ayurvedic* science are found in the ancient texts called *Vedas*, which are believed to be composed between 5000 and 1000 BC. The classical texts of *Ayurveda* containing exclusive information on health and disease came around 1000 B.C. onwards, when fundamental and applied principles of *Ayurveda* were documented in a systematic manner.

The Committee responsible for the formulation of this standard is given at Annex A.

There are several technical terms which are specific to *Ayurveda*. Terminology pertaining to fundamentals of *Ayurveda*, *Ayurvedic* Pharmacology and Pharmacognosy, structure and function of human body as per *Ayurveda*, Diagnosis and Etiological factors in *Ayurveda*, signs and symptoms, treatment modalities, preparation of medicines, foods and beverages, etc. The inputs have been derived from information available in the public domain in print and electronic media *inter-alia* the Ayurvedic Pharmacopoeia of India, National AYUSH Morbidity and Standardized Terminologies Electronic (NAMASTE) Portal and authoritative books of *Ayurveda*.

Indian Standard

GLOSSARY OF *AYURVEDIC* TERMINOLOGY

PART 1 STANDARDIZED TERMINOLOGY FOR FUNDAMENTAL PRINCIPLES

1 SCOPE

This standard (Part 1) covers description/ definition of terminologies related to Fundamental Principles in *Ayurveda*. Other standards in the series cover the description/ definition of terminologies related to diagnosis and etiological factors, foods and beverages, medicinal preparations, signs and symptoms, treatment modalities, Pharmacology and Pharmacognosy,

structure and function in *Ayurveda*. The original terms appearing in the text have been transliterated in English and defined for the purpose of clear understanding of the concept by any person who is not an expert in *Ayurveda*. These terms may be used by manufacturers, researchers, academicians, regulators, clinical practitioners and other enthusiasts interested in the science of *Ayurveda*.

2 STANDARDIZED TERMINOLOGY FOR FUNDAMENTAL PRINCIPLES

Sl No.	Term	English Transliteration	Definition
1	मूलभूत-शब्द	Moolabhoota shabda	Terms related to fundamental principles of <i>Ayurveda</i>
2	आयुर्वेद	Ayurveda	Science where advantageous and disadvantageous, happy and unhappy (states of) life along with what is good and bad for life, its measurement and life itself are described
3	आयु	Ayu	Life/ lifespan including combination of the body, sense organs, mind and soul
4	धारि	Dhaari	The sustenance of life or the aspect of life which prevents decay
5	जीवितम	Jivitam	That which keeps the body alive
6	नित्यग	Nityaga	Continuous or uninterrupted process of life
7	अनुबन्ध	Anubandha	Continuity of result in the form of life due to the association of body, sense organs, mind and soul; which transmigrates from one body to another
8	आयु-प्रकार	Ayu-prakaara	Four patterns of lifestyle namely, wholesome, unwholesome, happy and unhappy
9	हितायु	Hitayu	Lifestyle which is beneficial to the self and the society
10	अहितायु	Ahitayu	Lifestyle which is neither beneficial for the society nor for the self
11	सुखायु	Sukhayu	A lifestyle which provides comfort for the self
12	दुःखायु	Dukhayu	A lifestyle which results in sorrow/pain
13	आयुर्वेद-स्वरूपम्	Ayurveda-swaroopam	The science and knowledge of life, which describes all substances of the universe in terms of their being beneficial, harmful, pleasant and unpleasant to life

<i>Sl No.</i>	<i>Term</i>	<i>English Transliteration</i>	<i>Definition</i>
14	त्रिसूत्रम्/ त्रिस्कन्ध	Trisutram/ Triskandha	A synonym of Ayurveda. The entire subject matter of Ayurveda can be categorized into three namely: a) <i>hetu</i> (causes), b) <i>linga</i> (signs and symptoms), and c) <i>auśadha</i> (therapeutics)
15	अष्टाङ्गायुर्वेद	Ashtanga Ayurveda	Eight clinical specialties namely, <i>Kayachikitsa</i> , <i>Kaumarbhritya</i> , <i>Agadtantra</i> , <i>Grihachikitsa</i> , <i>Shalya tantra</i> , <i>Shalakya tantra</i> , <i>Rasayana chikitsa</i> and <i>Vajikarana chikitsa</i>
16	कायचिकित्सा	Kayachikitsa	One of the eight branches of <i>Ayurveda</i> which deals with the cause, conditions, symptoms, progress and cure of the ailments afflicting the body. The treatment is usually aimed at correcting <i>kaayaagni</i> and thereby alleviating the diseases mostly physic
17	कौमारभृत्यम्	Kaumarbhrityam	One among the eight branches of <i>Ayurveda</i> which deals with health and morbidity of the children and the nursing mother
18	अगदतन्त्रम्	Agadtantram	One of the eight branches of <i>Ayurveda</i> which deals with the effects of the organic and inorganic poisons on the human body and their management.
19	ग्रहचिकित्सा	Griha chikitsa	One of the eight branches of <i>Ayurveda</i> which deals with treatment of possession and other physical and mental illness
20	ऊर्ध्वाङ्गचिकित्सा	Urdhvaanga chikitsa	One of the eight branches of <i>Ayurveda</i> which deals with diseases of eye, ear, nose, throat and head [also called as <i>shalakyatantra</i>]
21	शल्यचिकित्सा	Shalya chikitsa	One of the eight branches of <i>Ayurveda</i> which deals with removal of foreign body, wounds and other surgical conditions
22	जराचिकित्सा	Jvara chikitsa	One of the eight divisions of <i>Ayurveda</i> which deals with retardation of ageing changes and sustaining healthy cognitive and intellectual faculties till the end of complete human life span
23	वृषचिकित्सा	Vrisha chikitsa	One of the eight branches of <i>Ayurveda</i> dealing with sustenance of sexual vigour and obtaining healthy progeny
24	दशेनम्	Darshanam	Way of seeing and understanding the world.
25	शास्त्रम्	Shaastram	Classic, scripture, science, branch of knowledge, synonym of Ayurveda
26	विज्ञानम्	Vigyaanam	Systematic and perfect knowledge
27	विधि	Vidhi	Mandatory injunction prescribed in text
28	सूत्रम्	Sootram	Short sentence
29	अधिकरणम्	Adhikaranam	The main theme on which the entire science is build, or context of elucidation or discussion

<i>Sl No.</i>	<i>Term</i>	<i>English Transliteration</i>	<i>Definition</i>
30	अर्थप्राप्ति	Arthapraapti	Unsaid idea conveyed by the said one
31	सिद्धांत	Siddhanata	A demonstrated truth established after repeated examinations and reasoning by experts
32	सामान्य-विशेष-सिद्धांत	Saamanya-Vishesha Siddhanata	An applied principle of Ayurveda which is used for maintaining the equilibrium of the body constituent which states that similarity causes increase and dissimilarity causes decrease
33	षड्-दर्शनम्	Shada Darshanam	Six primary schools of philosophy which serve as the theoretical basis of Ayurveda namely, <i>Saankhya</i> , <i>Nyayaa</i> , <i>Vaisheshika</i> , <i>Poorvamimaansa</i> , <i>Uttaramimaansa</i>
34	सांख्य	Saankhya	The branch of philosophy dealing with enumeration of basic constituents of the universe, a philosophy to declare the truth properly
35	न्याय	Nyaaya	The branch of philosophy dealing with epistemology
36	योग	Yog	The branch of philosophy dealing with union of the soul and the supreme.
37	वैशेषिक	Vaisheshika	The branch of philosophy dealing with the study of objects of knowledge
38	पूर्वमीमांसा	Poorvamimaansaa	The branch of philosophy dealing with performance of <i>Vedic</i> rituals
39	उत्तरमीमांसा	Uttarmimaansaa	The branch of philosophy dealing with knowledge part of Veda known as Upanishad.
40	सत्कार्यवाद	Satkaaryaavaada	The doctrine which proposes that, the effect is always resides in cause even before its manifestation
41	असत्कार्यवाद	Asatkaaryaavaada	The doctrine which proposes that, the effect is not present in the cause
42	आरम्भवाद	Aarambhavaada	The doctrine which proposes that, effect is produced sequentially after the sequential destruction of the cause
43	क्षणभङ्गुरवाद	Kshanabhanguravaada	The doctrine which proposes that, nothing is stable or permanent and everything's undergoes through continuous process of decaying
44	विवर्तवाद	Vivartavaada	The doctrine of the <i>Vedanta</i> philosophy which proposes that, ' <i>Brahman</i> '/ <i>Almighty</i> is the only truth and the rest is illusion
45	स्वभावोपरमवाद	Svabhaavoparamvaada	The doctrine of the Buddhism which believes that natural destruction is inevitable to everything
46	परिणामवाद	Parinaamvaada	Doctrine of transformation which states that all the substances get changes continuously
47	पिठरपाकवाद	Pitharapaakavaada	The doctrine which explains about the transformation at physical plane
48	पीलुपाकवाद	Peelupaakavaada	The doctrine which explains about the transformation at molecular level

<i>Sl No.</i>	<i>Term</i>	<i>English Transliteration</i>	<i>Definition</i>
49	प्रमेय	Prameya	Object of perceptible knowledge
50	पदार्थ	Padaarth	Entities which exist (<i>astitvam</i>), are knowable (<i>gyeyatvam</i>), and are denoted with a name (<i>abhidheya</i>); the meaning of a word or group of word
51	षट् पदार्थ	Shat Padaarth	The six knowable objects which are: a) <i>Saamanya</i> , b) <i>Vishesha</i> c) <i>Guṇa</i> , d) <i>Dravya</i> , e) <i>Karma</i> , and f) <i>Samavaaya</i>
52	गुण	Guna	Quality of a substance; it is an inseparable entity with substance (<i>dravya</i>); <i>guṇa</i> is devoid of any action on its own, however <i>guṇa</i> is responsible for action through <i>dravya</i>
53	त्रिगुण / महागुण	Triguna / Mahaguna	Three chief principle attributes; indicative of three mental attributes (<i>sattva</i> , <i>rajas</i> and <i>tamas</i>)
54	सत्त्वम्	Sattvam	One among the three qualities (<i>sattva</i> , <i>rajas</i> and <i>tamas</i>) which is characterized by lightness, knowledge and enlightenment
55	रज	Raj	One among the three qualities (<i>sattva</i> , <i>rajas</i> and <i>tamas</i>) which is characterized by activity, initiation, action and attachment
56	तम	Tam	One among the three qualities (<i>sattva</i> , <i>rajas</i> and <i>tamas</i>) which is characterized by darkness and ignorance
57	गुरू	Guru	The quality of a substance which is responsible for nourishment (<i>Brimhana</i>)
58	लघु	Laghu	The quality of a substance which promotes lightness and decreases the bulk of the body
59	मन्द	Manda	The quality of a substance which is responsible for the slow activity or delayed response
60	तीक्ष्ण	Tikshna	The quality of a substance which is responsible for quick activity
61	शीत	Shita	The quality of a substance which is responsible for promoting coldness, promotes stiffness (<i>Stambhana</i>) and acts as styptic or astringent
62	उष्ण	Ushna	The quality of a substance which is responsible for promoting sweating, softening/ ripening (<i>Paaka</i>)
63	स्निग्ध	Snigdha	The quality of a substance which is responsible for imparting smoothness, moisture and oily nature to the body
64	रूक्ष	Ruksha	The quality of a substance which is responsible for dryness or which results in absorption of moisture

<i>Sl No.</i>	<i>Term</i>	<i>English Transliteration</i>	<i>Definition</i>
65	शलक्षण	Shlakshana	The quality of a substance which is responsible for wound healing
66	खर	Khara	The quality of a substance which is responsible for reducing corpulence
67	सांद्र	Saandra	The quality of a substance which is responsible for gratifying/ satisfying effect.
68	द्रव	Drava	The quality of a substance which is responsible for stirring up/ churning (<i>Viloḍana</i>) and moistening
69	मृदु	Mridu	The quality of a substance which is responsible for bringing about softness or fragility
70	कठिन	Kathina	The quality of a substance which is responsible for firmness/ hardness
71	सूक्ष्म	Sukshma	The quality of a substance which is responsible for spreading out/ penetration
72	स्थूल	Sthula	The quality of a substance which is responsible for closure/ concealment, bulkiness
73	स्थिर	Sthira	The quality of a substance which is responsible for concentration/ immobility/ strength to the body and especially to hair, moustache, bones, nails, teeth, etc
74	सर/ चल	Sara / Chala	The quality of a substance which is responsible for movement/ stimulation, normal movements such as peristalsis
75	विशद	Vishada	The quality of a substance which is responsible for cleaning and help tissues free from vitiated substances
76	पिच्छिल	Picchila	The quality of a substance which is responsible for coating effect over the tissues
77	बुद्धि	Buddhi	The power of forming and retaining conceptions and general notions, intelligence, reason, intellect, discernment, judgment
78	सुखम्	Sukham	Favourable perception including happiness, delight, joy, pleasure
79	दुःखम्	Dukham	Unfavourable perception including unhappiness, sorrow, grief
80	इच्छा	Ichha	Desired attributes produced from seeking of pleasure
81	द्वेष	Dvesha	Aversion - one among the suppressible urges
82	प्रयत्न	Prayatna	The quality through which stimulus for useful activity is obtained
83	परादिगुण	Paradiguna	Group of ten properties often used in for analytical purposes and decision making
84	परत्वम्	Paratvam	Priority or superiority of a substance over the other innumerable substances
85	अपरत्वम्	Aparatvam	Inferiority of substance over the other innumerable substances

<i>Sl No.</i>	<i>Term</i>	<i>English Transliteration</i>	<i>Definition</i>
86	संख्या	Sankhya	The quality which enables us to quantify/ calculate
87	संयोग	Sanyoga	Combination of two or more than two substances
88	विभाग	Vibhaga	Division of a particular substance
89	पृथक्त्वम्	Pritthakatvam	The quality by which one substance is differentiated or separated from the other
90	परिमाण	Parimaana	The quality by which measurement of various substances is possible
91	युक्ति	Yukti	An activity as per plan/ scheme by logic that is, rational plan
92	संस्कार	Sanskaara	The process through which some change/ transformation is brought to the original properties of any substance
93	अभ्यास	Abhyasa	Getting used to/ repetitive action leading to development of a habit
94	द्रव्यम्	Dravyam	An entity encompassing the attributes of quality and action
95	कारणद्रव्यम्	Kaaranadravyam	Elementary substances that are said to be the cause of manifestation of all other substances, nine in number
96	मूर्तद्रव्य-परमाणु	Moortadravya-Parmaanu	Perceptible substances; tangible source substances; also denoted by: settled into any fixed shape, formed, substantial, material, embodied, incarnate
97	पृथ्वी	Prithvi	An entity which is responsible for hardness
98	जलम्	Jalam	An entity which is responsible for fluidity
99	तेज	Teja	An entity which is responsible for heat
100	वायु	Vayu	An entity which is responsible for movement
101	मन	Mana	The faculty through which the cognitive organs connect with the soul
102	धी	Dhi	Denotes understanding; intelligence; wisdom
103	धृति	Dhriti	Power of retention/ resolution; stable, controlling intellect
104	स्मृति	Smriti	Remembrance of the things directly perceived, heard (scriptures) or explained earlier. It is the result from a particular conjunction between the soul and mind and also from impression
105	काम	Kaama	Desire or of love or of pleasure
106	क्रोध	Krodha	Also denoted by wrath, passion
107	लोभ	Lobha	Insatiable desire for having something; excessive desire to acquire more than need
108	मोह	Moha	Confused state of mind that doesn't lead to correct perception
109	मद	Mada	State of being emotionally aroused and worked up

<i>Sl No.</i>	<i>Term</i>	<i>English Transliteration</i>	<i>Definition</i>
110	अहङ्कार	Ahankara	Denotes the negative roll of pride, haughtiness; also one of the principles of the evolution in the sense of conception of one's individuality, self-consciousness
111	आत्मा	Aatma	Soul or spirit: principle of life and sensation, the individual self; the only conscious element in the human body
112	आध्यात्मिक	Adhyatmika	Relating to self or to the soul
113	पुरुष	Purusha	The personal and animating principle in men and other beings, the soul or spirit
114	चिकित्स्य-पुरुष	Chikitsayapurusha	Person as the object of treatment
115	मोक्ष	Moksha	Liberation, cessation from worldly existence or transmigration
116	दशविधपरीक्ष्यभाव	Dashavidhaparikshyabhaava	Ten important aspects for examination namely, <i>Kaarana</i> (cause); <i>Karana</i> (instrument); <i>Kaaryayoni</i> (source of action); <i>Kaarya</i> (action itself); <i>Kaaryaphala</i> (fruits of action); <i>Anubandha</i> (subsequent manifestations); <i>Desha</i> (habitat), <i>Kaala</i> (time), <i>Pravrutti</i> (initiation) and <i>Upaaya</i> (means of action).
117	कारणम्	Kaaranam	In the context of <i>Ayurvedic</i> medicine, the <i>Kaarana</i> (cause) is considered as physician, as he/she is the causative factor for the achievement of the object that is, the maintenance of the equilibrium of <i>Dhatus</i> in the body.
118	करणम्	Karanam	The tool for treatment that is, medicine/ procedure
119	कार्ययोनि	Kaaryayoni	Intimate cause of illness
120	कार्य	Kaarya	The process undertaken for the attainment of health that is, treatment
121	कार्यफलम्	Kaaryaphalam	The outcome of intervention in the form of healthy state; result of the act is attainment of happiness. It is known by satisfaction of mind intellect, sense organs and the body
122	अनुबन्ध	Anubandha	The long term consequences/ result; in this context it is achievement of healthy longevity
123	देश	Desha	In this context, the patient constitutes the <i>Desha</i>
124	काल	Kaala	Both the year consisting of seasons and the state of disease
125	प्रवृत्ति	Pravritti	Beginning the treatment or therapeutic action
126	उपाय	Upaaya	Excellence of the physician in terms of means of action and the correctness of the therapy
127	वैद्य	Vaidya	The physician. A person who is an expert in medicine; academically qualified; experienced and observes purity of mind, body and thoughts.

ANNEX A

(Foreword)

COMMITTEE COMPOSITION

AYUSH Sectional Committee, FAD 26

<i>Organization</i>	<i>Representative(s)</i>
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DR PRADEEP KUMAR DUA
SCIENTIST 'C' (FAD), BIS

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BUREAU OF INDIAN STANDARDS

Headquarters:

Manak Bhavan, 9 Bahadur Shah Zafar Marg, New Delhi 110002

Telephones: 2323 0131, 2323 3375, 2323 9402

Website: www.bis.gov.in

Regional Offices:

Telephones

Central	: Manak Bhavan, 9 Bahadur Shah Zafar Marg NEW DELHI 110002	{ 2323 7617 2323 3841
Eastern	: 1/14 C.I.T. Scheme VII M, V.I.P. Road, Kankurgachi KOLKATA 700054	{ 2337 8499, 2337 8561 2337 8626, 2337 9120
Northern	: Plot No. 4-A, Sector 27-B, Madhya Marg CHANDIGARH 160019	{ 265 0206 265 0290
Southern	: C.I.T. Campus, IV Cross Road, CHENNAI 600113	{ 2254 1216, 2254 1442 2254 2519, 2254 2315
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